



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

LA RUE, WILLIAM EARL. *The Foundations of Mormonism*. New York: Revell, 1919. 243 pages. \$1.25.

While disclaiming any attempt to unsympathetically attack the Mormons, the author of this volume frankly admits that his intention is to discredit Mormonism in the eyes of its own followers. Mormonism, he believes, is "false in its fundamental claims and deceptive in its character." It can be dislodged only by showing its followers something fundamentally wrong in their church structure or belief, or in their standard books published during the life of Joseph Smith. These fundamental errors he exposes under such headings as "Joseph Smith," "The Book of Mormon," "The Book of Doctrine and Covenants," "The Holy Scriptures," "The Organization," "Gathering to Zion," and "Polygamy." An introductory chapter on Mormon history gives some elementary information. Although the author seems to have acquainted himself with the early literature of his subject and to have had personal contact with the Mormons, it cannot seriously be claimed that he has made forceful use of his knowledge. His exposé lacks effectiveness. He has not begun to make full use of a crushing indictment. However, he rather cleverly points out how Mormon leaders have been misguided in their Zionistic schemes, and his reproduction of the subject-matter of the *Nauvoo Expositor* (June, 1844) is astute. The kindly spirit in which he performs his task may disarm the prejudices of the rising generation of Mormons, and pave the way for their reflection. But for students of Mormonism this study has comparatively little.

P. G. M.

WALCOTT, GREGORY DEXTER. *Tsing Hua Lectures on Ethics*. Boston: Badger, 1919. 193 pages. \$1.75.

Professor Walcott delivered these lectures at Tsing Hua college in Peking during a year of instruction which he gave there. They were intended to introduce to Chinese students the conception of ethics entirely familiar to Americans, viz., that morality is essentially a social attitude, developed through group activities, that the ideals thus engendered may be altered as social conditions change, or as new knowledge becomes available, and that ethics ultimately aims at ideals which may be universally human rather than provincial. The discussions are in simple style, richly illustrated by concrete examples, and would serve well the purpose for which they were intended.

G. B. S.

MCDOWALL, STEWART A. *Evolution and the Doctrine of the Trinity*. New York: Putnam, 1918. xxvii+258 pages.

Mr. McDowall aims to restate the doctrine of the Trinity from the standpoint of evolution and related modes of thought. In carrying out his plan he examines the Godward and manward aspects of personality, Christhood as link between Godhead and manhood, belief in human immortality, the evolution of personality, and finally transcendence and immanence. The book appeals to two classes: those who hold to the Trinity in spite of modern thought, and those who seek in modern thought for a convincing defense of the Trinity. Others will find here an unsuccessful, although a very able, attempt to resuscitate an ancient formula which, like "original sin" and the "two-nature doctrine" of Christ, has practically ceased to function in present-day religious experience.

C. A. B.